

**PROPAGATION OF SUFISM IDEAS IN THE RELATIONSHIP BETWEEN MAULANA
ARIF DEGGARANI AND BAHAUDDIN NAQSHBAND****Quvonov Sardor Zokirovich****Foundation doctoral candidate, Navoi State Pedagogical Institute.****Navoi c., Ibn Sina street 45 house****quvonov2017@mail.ru**

Annotation: Movlono Arif Deggarani is one of the Sufis who made a significant contribution to the wide dissemination of the ideas of Sufism in Central Asia. In the wide spread of Bahauddin Naqshband's doctrine of Naqshbandiyya and the creation of the foundations of this doctrine, information is given that Arif Deggarani, as a spiritual elder and friend of Bahauddin Naqshband, has a worthy place. Also, the importance of mystic Sufis and sheikhs in the process of Islamization of Central Asian nations was studied.

Key words: Islamic religion, Sufism, Maulana Arif Deggarani, Fakhriddin al Vaiz Koshifi.

Аннотация: Мовлоно Ариф Деггарани – один из суфиев, внесших значительный вклад в широкое распространение идей суфизма в Центральной Азии. В широком распространении учения Бахауддина Накшбанда о Накшбандии и создании основ этого учения приводятся сведения о том, что Ариф Деггарани как духовный старейшина и друг Бахауддина Накшбанда занимает достойное место. Также изучено значение суфиев-мистиков и шейхов в процессе исламизации народов Центральной Азии.

Ключевые слова: исламская религия, суфизм, Маулана Ариф Деггарани, Фахриддин аль-Ваиз Кошифи.

Islam is a civilization that has historically played an important role in the cultural and spiritual life of the people of Central Asia. In the history of medieval Central Asia, before Islam, Buddhism, Christianity, Christianity, and mainly fire-worship religions were widespread, people believed in polytheistic religions of the mind. As we know, religion does not mean belonging to one or another religion with the formal acceptance of religious matters. A person's true faith can be concluded depending on his religious affiliation by accepting it from the heart and surrendering to it. Although Islam is a young religion, it has settled and developed in our regions. The phrase "Central Asia is the cradle of Islamic culture" can be found in the Muslim world. What for? Although the religion of Islam was born in the Arabian desert, its rise, development,

and promotion to the world at a high level took place in Central Asia. For example, Imam al-Bukhari with his authentic hadiths, real Sufis of Sufism Ahmad Yassavi (1093-1166), Bahauddin Naqshband (1318-1389), Najmiddin Kubravi (1145-1221) with their Sufism sects have shown the true meaning of Islam. He delivered to a level of spiritual maturity. If we explain more simply, the Islamization of the native population during the period from the first VII-XII centuries, when the Arabs brought Islam to Central Asia, was not an easy phenomenon. In the process of integrating this religion into the consciousness of the local population, the heritage of mystics served as an important tool in transforming this process. Those who are devoid of religion and worldly knowledge, perhaps many people who walk in them sometimes raise such questions out loud or in conversations with themselves. How do they do this? How did this religion, seen as an "invasion", rise to the level of culture in the region (perhaps in the world)? All this was the result of the hard work of Sufism scholars. In particular, he is a scholar of Oriental studies, Islam, Central Eurasian studies, and diplomacy. Karimov Elyor Erkenovich also emphasizes such thoughts in a number of his speeches. That is, "Any official mosque in any religious system has the nature of a guard, sometimes even a violent guard. "If you don't pray," the imam tells you, "you will go to hell." If you don't fast, you will go to hell, so don't break Islamic law." Sufism says, "No, you don't have to do this." You need to understand why you are doing this. You should do this voluntarily, with love for God. If the mosque scares you and other members of the community and says, "If you don't do this thing, it will be bad," Sufism teachers say, "Do this thing because you love God." [Elyor Karimov, 2022:2] Islam has gained new power due to the propaganda of many mystical Sufis from the East, particularly from Central Asia, to introduce the spiritual image of Islam and to reveal its true essence. It is not surprising that such Sufi propaganda has prevented much bloodshed in later times.

In particular, Khoja Yusuf Khamadoni lived a modest life even though he was a perfect person. It is said that he opened a school and converted 8,000 Buddhists to Islam as a result of his teachings during his lifetime. [Hamidkhan Islami, Mahmudkhan Hasani, 2007: 22] And as a result of this, the students prepared, and they, in turn, played a major role in the spread of Islam during their lifetime and in revealing the true essence of this religion. Is testifying. Evgeniy Edeardovich, one of the famous scholars of the last century, in his treatise "Suffizim i Sufiyskaya literatura" wrote: "It is impossible to have an idea about the cultural life of the Muslim East without studying the literature of Sufism. It is difficult to understand the East itself without being aware of this literature" [Bertel's E. 1995:54] is mentioned. In the same way, one of the masters of Sufi spiritual education, who was occupied with the problems of understanding people, caring for others more than

himself, and who was known as a propagator of humanitarian ideas, was Maulana Arif Deggaroni (1313 -1375), Sheikh Khudoidad Vali (1461-1532), Kasim Sheikh Azizon (1500-1578) can also be cited as examples. During the propagation of Islam, such great people who created the spiritual image of this religion left a great legacy not only for their time but also for future generations, which will last for centuries. The fact that the whole world is interested in these levels of Islamic spirituality and studies them, it can be seen from the religious demographic changes in the world, that according to the results of the research, they recognize the spiritual face of Islam. Maulana Arif Deggarani, who was a disciple of Bahauddin Naqshband (1318-1389), who was considered one of the founders of the famous order of Sufism, at the request of Amir Syed Kulol, was a role model for spiritual education with the promotion of Sufi ideas. Gave Maulana Arif Deggaroni (1313-1375) was born in the village of Deggaron, Karmana district, present-day Navoi province, in the present-day Hazara region. The word "Deggaron" consists of two parts, "Deg" means pot, and "garon" means heavy, and moderate, so it can be concluded that the meaning of heavy and moderate pot is the place where pot-making artisans lived. One of the reliable sources for Maulana Arif Deggarani's biography is Fakhriddin Ali bin Husayn al-Waiz Koshifi (1463-1532) "Rashohutu ainul Hayat". It mainly tells about the lives of religious leaders, saints, and pirates. North of Bukhara, the birthplace of Maulana Arif Deggaroni, can be seen as an important industrialized region along the Great Silk Road. His youth was perfected by studying the science of hadith, outer and inner sciences with Bohauddin Qishlaqi. According to historical sources, Maulana Arif Deggarani learned these sciences together with Bahauddin Naqshband from a young age. Sungra Amir Syed Kulol receives the lessons of the tariqat. Deggarani lives a good life in secret rather than in public remembrance of Sufism. It is not surprising that an example of Degarani's views was run by Bahauddin Naqshband's motto "Dil ba yoru, dast ba kor" "Let the heart be in God and the hand be busy with work". Bahauddin Naqshband studied under Maulana Arif Deggarani for seven years. Although the age difference between them is 5-6 years, Naqshband, in his turn, saw Deggaroni as a spiritual peer and had great respect for friendship and mentor-student relationships.

Many times, together with Maulana Arif, the teacher and student worked together on the construction of Rabati Malik. It is also known from many sources that two friends, mentor-disciples performed Hajj twice during their lifetime and traveled together on both trips.

"Hazrat Bahauddin Naqshband used to say, "When I was engaged in secret zikr, I suddenly encountered secrets. To understand the essence of this secret, I stepped into the valley of demand. Maulana Arif and I searched together for thirty years. I visited Khijaz twice and visited all corners. Is there a person who sits on his knees and roams the heavens, while his appearance is on the earth and his insides are in the sky?! [Sadridin S.B, Azimov S. 2008:14] From this passage, one can get the impression that one soul living in two bodies can be compared to the expression of true spiritual maturity. And it is not surprising that the truths sought by the leaders of these two sects for thirty years decided the path of the sect that leads humanity to the Truth. Strange and unusual events were happening. Such information can be concluded from the fact that they agreed not only in terms of religion but also in terms of life views. Maulana continued to serve and serve for the honor of Arif. During these 7 years, if they went to the mouth of the stream for ablution, they would not perform ablution above Maulana. When they were walking on the road, they would not put their feet on their footsteps" [Abul Muhsin Baqir ibn Muhammad Ali, 1993: 49-50].

Because "Amir Sayyid Kulol [Amir Sayyid Kulol (late XIII century - 1370s) Mawlana Arif Deggarani and Bahauddin Naqshband spiritual piri utozi.] said: "Among my followers are these two people, that is, Khwaja Bahauddin and Mawlana There is no one like Arif Deggaroni. They surpassed everyone else" " They were Sufi translator Sadridin Salim Bukhari (1946-2010) in his book "Two Hundred and Seventy Seven Pirs" says this, as written in "Maqamati Shahi Naqshband", - Hazrat Bahauddin Naqshband, after receiving permission from Hazrat Syed Mir Kulul "They will be in the service of Hazrat Maulana Arif Deggarani for seven years." Based on the information in the source Bahauddin Naqshband studied under Amir Kulul for 7 years, he studied under Bahauddin Amir Kulul from 1347 to 1354. From 1354 to 1360, they were in the service of Arif Deggarani for another 7 years, and in 1361, after learning from Qusam Sheikh, they started to form an independent sect. [Haydarkhoja Y. 2019:12]

Such relationships of our Sufis as friendship and discipleship can serve as an example of respect for the teacher for generations who need knowledge. In addition, in the teachings of Sufism, the teacher's consent is considered a source of divine power. Sufism, the way of life of Sufis, became the culture of local people. Propaganda and explanation of their enlightened, mainly Islamic religious teachings played a major role in revitalizing spiritual life and Islamizing it. Maulana Arif Degarani, in turn, prepares mature and worthy caliphs. Among them are Ali Safi Maulana, Amir Ashraf and Amir Ikhtiyoriddin. This is what Muhammad Tahir Eshan says about this in the "Tazkirayi Naqishbandiya" century.

"Hazrat Amir Ashraf Bukhari, may God bless him and grant him peace, is a narrator. He is the muqtada'i area (more knowledgeable) and the leading half, that is, His Highness Sheikh Amir Ashraf. They say that the owner of the village is the first caliph of Maulana Arif. Byte:

Ba'di Orif bidon Amir Ashraf,
Beshaku begumon bishud ashraf.

Contents:

Amir Ashraf sings from Arif Degarani,
Doubtless, he became one of the nobles.

For example, "After the approval of Hazrat Maulana Arif, he became a permanent position in the place of ul Aziz, he guided the seekers to the path of God, and he guided people to the right path by showing them everything possible." [Hamidkhan Islami, Mahmudkhan Hasani, 2007:42]

"From the personal qualities of Maulana Arif Deggarani, he sees the level of sainthood in the perfection of three qualities.

1. Be humble even when you reach a high level.
2. Fasting until one has the strength and patience.
3. To be honest until one is able." [Sadriddin S.B, Azimov S. 2008:6]

In Sufism, the teachings of Sufism were propagated between the traditions of the master, disciple, and caliphate. There is such a rule in Sufism: "Whoever wants to follow this path and wants to wear the garment of the order, let him wear it from the hand of the pir." One of the main rules of Sufism is that it is impossible to understand Sufism without a teacher. In the same sources, it is written that Maulana Bahauddin also learned hadith from Deggarani as a friend and teacher. The views of his teacher Maulana Arif Deggarani are also reflected in the enrichment of the spiritual content of Naqshbandiyya teaching. In conclusion, in the teachings of Sufism, no matter how much a person learns and searches on his own, he will not be able to fully master this knowledge, and of course, he will give conclusions about the necessity of a teacher. It is these characteristics that allow the series of teachers and students in the Islamic world to serve in the promotion of our holy religion, keep away from wrong conclusions in the path of piety, preserve the spiritual image of Islam, and perform its worthy protective task for centuries.

With this, the sects that introduced Islam to the world appeared. It would not be wrong to say that the process of Islamization, thanks to the action of Sufis and their spiritual heritage, has been providing symbolic protection of our holy faith until now. We

will be able to continue this tradition of mentor-discipleship with the example of many of our students.

Our conclusions show that the Sufi teachers of Sufism and their caliphate lines were the ones who brought Islam into the lives of the peoples of Central Asia, and introduced it not as an invading religion, but rather as a light. They introduced Islam to the local population in the form of spirituality and enlightenment. Therefore, among our thanksgiving, we will have to give thanks to those Sufism scholars who introduced the real Truth. We have considered these in the case of two friends from Karmana, Maulana Arif Deggarani and Bahauddin Naqishband.

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